

THE ^{1026. f 3}₄
EXTENSIVE INFLUENCE
O F
RELIGIOUS KNOWLEDGE.

A S E R M O N,

Preached before

The SOCIETY in SCOTLAND for pro-
pagating CHRISTIAN KNOWLEDGE,

At their Anniversary Meeting,

In the HIGH CHURCH of EDINBURGH,

On Friday, June 2. 1769.

By JAMES BROWN, A. M.
One of the Ministers of Edinburgh.

[Published at their desire.]

EDINBURGH:

Printed by A. MURRAY & J. COCHRAN.

M D C C L X I X.

THE

EXPERIMENTAL

OF

RELIGIOUS KNOWLEDGE

S. R. H. N.

Practical

The Society of Scotland for Propagating Christian Knowledge

At their Anniversary Meeting

in the High School of Edinburgh

On Friday, June 15, 1850.

By JAMES H. N.

One of the Ministers of the Gospel

Edinburgh: Printed by J. Macmillan & Co.

1850.

EDINBURGH:

Printed by J. Macmillan & Co.

MDCCCLX.

TO

THE RIGHT HONOURABLE

THOMAS EARL OF KINNOUL,

THE FOLLOWING SERMON

IS DEDICATED

BY

THE AUTHOR.

TO
THE RIGHT HONOURABLE

THOMAS EARL OF KINNOCRA

THE FOLLOWING SERMON

IS DEDICATED

BY

THE AUTHOR.

The extensive influence of religious knowledge.

A S E R M O N.

ISAIAH xi. 9.

The earth shall be full of the knowledge of the Lord, as the waters cover the sea.

NO sooner had our first parents, by transgressing the divine law, become obnoxious to punishment, than it pleased God (whose mercies are infinite) to turn their eyes towards an illustrious conqueror, able and willing to replace that crown which had fallen from their heads. When we observe, that the promise made to Adam was renewed to Abraham, and afterwards repeated to Jacob; yea, that of this great Messiah all the prophets spoke, and as the time of his coming approached, their language became more express, and their description of his character more pointed and precise; we are led to conclude, that,
A to

to prepare the world for the reception of this august deliverer has been one great end in the plan of Providence. But of all those favoured prophets of the Lord who saw the Messiah's day afar off, and rejoiced in the view, there is not one who speaks upon the delightful subject more fully, or with greater perspicuity, than the son of Amoz. He writes rather like an evangelist than a prophet, and points out those circumstances attending the birth, life, and death of our Lord, with an accuracy resembling that of a well-informed historian.

In the first verse of this chapter we are told from what family the blessed Messiah should spring. "A Branch (says the prophet) shall grow out of the roots of Jesse." In the second, third, fourth, and fifth verses, his character as a teacher and as a governor is described: "The spirit of the Lord shall rest upon him, a spirit of wisdom and understanding: He shall not judge after the sight of his eyes; but with righteousness shall he judge the poor; yea, righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." From the sixth verse,

verse, the prophet in language highly poetical and expressive, describes that state of harmony and security, that meekness and humanity, which should prevail under, and distinguish the reign of the Prince of Peace: “ The wolf shall dwell with the
 “ lamb, and the leopard lie down with the
 “ kid; and the calf, and the young lion,
 “ and the fatling together, and a little
 “ child shall lead them. The cow and the
 “ bear shall feed, their young ones shall
 “ lie down together; the lion shall eat straw
 “ like the ox. The sucking child shall play
 “ on the hole of the asp, and the weaned
 “ child shall lay his hand on the cockatrice
 “ den. They shall not hurt nor destroy in
 “ all my holy mountain.”

By such language as this, the Spirit of God describes the happy influence of the gospel and grace of Christ, in humanizing the minds and manners of mankind. Men fierce, cruel, and ungovernable, shall be changed unto citizens meek, gentle, and courteous. What transformation can be more desirable than this? and what joy must it give to you, Christians, to be assured, as in my text, that, unconfined to any age or nation, this happy transformation

tion shall extend wide as the gospel extends, and keep pace with that knowledge of the Lord by which it is produced. "For the earth" (says my text) "shall be full of the knowledge of the Lord, as the waters cover the sea." Delightful, indeed, is the prospect, which this prophecy sets before the friends of Jesus; as by this we are assured, the time shall come, when malevolence, rudeness, and cruelty, the daughters of ignorance, shall, along with their unhappy parent, be banished from the world; when piety, meekness, and holiness, the genuine offspring of religious knowledge, shall be universally established throughout the earth.

When the design with which the worthy Society here present was instituted, when that ardent desire which every Christian feels within his own breast to co-operate with the scheme of Providence, in extending the knowledge of Jesus through the earth, are considered, we may surely expect your favourable hearing upon this occasion, while, through divine assistance, an attempt is made,

1. To give you some account of this religious knowledge mentioned in my text.

2. To

2. To point out some of those valuable effects which this knowledge will naturally produce.

3. To shew in what manner this useful knowledge may be most effectually promoted: and,

4. To conclude with some motives for inducing us to exert our best endeavours to promote this knowledge of the Lord.

I. WE are then to give some account of this religious knowledge, which, in my text, is justly and emphatically styled, "the knowledge of the Lord," as he is both the author and the object of it. While other kinds of knowledge owe their birth to human invention, or have been acquired by experience, that which we style religious claims an higher origin. This knowledge was engraved by the finger of God himself upon the heart of the first man; a considerable part thereof may be still attained by diligently studying the works of creation and providence; but it is in the sacred book of revelation that this knowledge is taught with plainness and with certainty. It shines in the one with the glimmering light of a taper, in the other with

with the meridian brightness of the sun. It is, therefore, by applying carefully to the study of what God hath delivered in former times by the prophets, and especially of what he hath spoken to the world, in these last days, by his own Son, that we can attain to what is called religious, christian, or gospel knowledge.

1. This, in the first place, consists in our having just views of God, and of his perfections—as an immaculate spirit, unchangeable in his nature, and existing from eternity;—a being possessed of every excellence—whose knowledge is unerring, whose wisdom no artifice can deceive, whose power no force can control, whose justice is impartial, whose goodness is transcendent, and whose truth endureth for ever; the creator—the preserver—the governor of the universe; who fills all places with his presence, and from whom all bliss is derived. Such is the grand, such the amiable idea which the scriptures give us of the Deity! an idea entirely consonant to the dictates of reason, but to the height of which, she, unassisted, never did arise. The Heathen formed God after their own image, while the scriptures exhibit

hibit him all glorious, as he really is. Until, therefore, we have searched the scriptures, and learned “ who the Lord is, “ whom we are to serve *, ” what attributes and perfections belong to him, and what wonderful works he hath wrought, we have not so much as laid the foundation of religious knowledge.

2. This, in the second place, consists in just views of ourselves, and of the relation in which we stand to the Deity—the design of our existence—the faculties with which we are endued—and the state in which we are placed. The gospel instructs us, that we are the creatures of God, formed by his power, supported by his bounty, and that upon him only and entirely we depend; that his design in creating us, was, that we might serve and enjoy him for ever;—that, to qualify us for this important end of our being, he hath given us understanding superior to that of the brutes around us, prescribed us a law suited to our exalted capacities, and favoured us with every mean of instruction we can reasonably desire. Now, Christians, till we know our own station in

* Exod. v. 2.

the universe ; that the present state is only the infancy of our being ; a state of probation for that eternal world, in which we shall be for ever happy or miserable, according as the deeds done in the body have been good or bad ; till we have attained this knowledge of ourselves, vain are all our pretensions to the knowledge of the Lord.

3. This, in the third place, consists in our having just views of that duty which we owe to God and man. This duty arises not only from the divine attributes, but also from that relation in which we stand to a perfect being, our creator, and to brethren descended from the same common parent with ourselves. It is the gospel which clearly informs us of that reverence which we owe to God as the greatest of all beings, of that love which is due to him as the best, of that constant adoration which his perfections claim, and of that unceasing gratitude to which so bountiful a benefactor stands fully intitled. From the same divine instructor we further learn, what obedience is due to a righteous lawgiver, what chearful submission to a friendly governor, what trust we ought

ought to place in one who is infinitely kind, and what prayers should ascend to his throne in whom all fulness dwells; how much we should dread his justice, rely upon his mercy, commit ourselves to the direction of his wisdom, and strive to imitate his holiness. Again, it is the gospel which clearly informs us, what justice and charity, love and respect, what candour in judging and speaking, our brethren have a right to demand from us, with all the other duties incumbent upon us in our several stations, as superiors, inferiors, or equals. Nor is the gospel defective in pointing out what humility, meekness, temperance, chastity, and contentment, God requires us to exercise in our private deportment. While we therefore remain either entirely ignorant of these duties, and of that principle from which our obedience should flow, or if we know not in whose strength it may be chearfully performed, and through whom it will at last be accepted, we are greatly wanting in point of religious knowledge.

4. This, in the fourth place, consists in our having just views of our present state as sinners, our need of a Saviour, and of the method of salvation by Jesus Christ. From the consideration of that duty which

B

God

God requires of us, and how far we fall short in performing it, of necessity there arises in the mind a consciousness of guilt, and some degree of anxiety with respect to a future judgement. We dread falling under the curse of that law which we have broken, and undergoing a punishment which shall correspond with our disobedience. Now it is the peculiar excellence of the gospel, that it brings relief to the apprehensive sinner, and exposes to his view a mighty Saviour, “made of God unto mankind, “wisdom, righteousness, sanctification, and “redemption *;” “who was delivered for “our offences, who rose for our justification †,” “and who is able to save to the “uttermost all who come unto God by “him, seeing he ever liveth to make intercession for us ‡.” An acquaintance with this Saviour, the extent of his office, the glory of his character, the virtues of his life, the merits of his death, and the prevalence of his mediation; an acquaintance with the nature of that salvation which he hath effected, and with the terms upon which it is offered to us, constitutes a most material and delightful part

* 1 Cor. i. 30. † Rom. iv. 25. ‡ Heb. vi. 25.

of religious knowledge. If we wish, Christians, to enrich our minds with this branch of knowledge, let us have recourse to the sacred scriptures, and remember, that in these alone God is described "as in Christ, "reconciling the world unto himself, not "imputing unto sinners their trespasses *." These alone point out to the ravished soul that glorious scheme upon which all a Christian's hopes are founded, and from which all his joys are derived: a scheme, by which, at the same time, the honour of the divine law is vindicated, justice is fully satisfied, mercy triumphs, and the penitent sinner is received unto favour. "To know God, and him whom God hath "sent †," is religious knowledge indeed.

5. This, in the last place, consists in our having just views of what shall be the final consequences of virtue and vice in the world to come. The religion of nature discovers a future state but dimly, and as through a glass; the religion of Jesus places it in full and open view. The gospel informs us, that while our bodies crumble down into dust, and are dissolved

* 2 Cor. v. 19.

† John xvii. 3.

into corruption, the soul shall survive for ever; that, after the resurrection, every man shall appear before Jesus his judge, and from him receive a sentence agreeable to the nature of his former conduct; glory and honour shall be the portion of the good, tribulation and anguish that of the wicked: while the first shall stand joyful in the presence of their God for ever, see him as he is, and, by the blissful view, be transformed into the same image; the last shall be driven out into everlasting darkness, the dreary abode of anguish, remorse, and endless despair.

Thus have we considered religious knowledge, as consisting in just views of God, and his perfections; of ourselves and the design of our own existence; of that duty which God requires of us; of the method of salvation by Jesus Christ; and of the final consequences of virtue and vice in the world to come. To the Christian, who knows his duty, by what means it may be performed, through whom the performance will be accepted, and with what glory it will be rewarded at last, we may safely ascribe religious knowledge, and from him expect those invaluable fruits, which

which a plant so rich will probably bring forth.

II. THIS leads me, as was proposed, in the second place, to point out some of those happy effects which this knowledge of the Lord will naturally produce. When this knowledge does not merely swim in the head, but is allowed to establish itself in the heart,

I. It will naturally, in the first place, open and enlarge the mind, raise our views, give dignity to our sentiments, and communicate a certain greatness to the soul. The contemplation of divine truths withdraws our attention from the trifling pursuits of life, and, by so doing, saves us from that meanness with which little objects are apt to tincture the mind. But this is not all: The contemplation of God, in all the glory of unbounded excellence, in the magnificence of his works, and in the riches of his redeeming grace; the contemplation of Jesus, arrayed in all the charms of unspeakable love, adorned with all the graces of meekness and humility, and displaying a beneficence the most active and unconfined, has a transforming influence;

fluence ; and while we admire and adore the great original, we gradually acquire a resemblance with it. The face of Moses, after conversing with God, shone with a brightness too dazzling for the Israelites to behold : even so the soul of a Christian, conversant with his Creator and Redeemer, acquires a lustre and dignity which these august objects can alone communicate. While our views stretch out unto an unbounded eternity ; while, in blissful vision, we behold Israel's Shepherd surrounded by the flock of his pasture ; while we see that crown of glory which encircles the head of the redeemed saint, and hear that praise which proceeds from his lips, we, in some measure, rise above humanity ; our affections become spiritual, our dispositions heavenly ; our views, our wishes, our hopes, are enlarged ; and we are formed unto a meetness for that society, which, with so much delight, we contemplate and admire. In the sacred scriptures, how many examples do we find of the truest heroism, inspired by religious knowledge ! Men, whose patience and fortitude were superior to all the distresses of life ; who sacrificed every thing to their duty ; who

bore

bore persecution with the utmost magnanimity, and met death, clad in his most frightful forms, undaunted and serene. Examples of such heroism have not been wanting in any age of the Christian church. They have abounded, even in the lowest ranks of life; and the peasant, in the day of trial, has displayed a dignity of soul which would have done honour to an emperor. Paul, though seated at the feet of Gamaliel, and instructed in all the science of the times, was still a narrow-minded zealot, and, with all the heat of bigotry, persecuted his opponents; but no sooner was religious knowledge infused into his soul, than his mind opens, and he distinguishes himself by liberality in sentiment, and an active beneficence, which knew neither distinction nor bounds. The same cause will not fail to produce still a similar effect: Suppose a man of a groveling mind, sordid in his temper, whose spirit is pusillanimous, whose disposition is narrow and contracted; impart to this man religious knowledge, let his views be turned to the perfections of Deity, let him contemplate the life of Jesus, and, considering himself only as a pilgrim upon earth, let him stretch

stretch his hopes to Emanuel's land; lo, his cure is effected, the world loses its attractive power, he spurns every mean pursuit, he delights in deeds of piety and virtue, and his ambition aspires at the approbation of God, and all the glories of an immortal crown.

2. In the second place, religious knowledge will naturally produce a rational and acceptable manner of worshipping God. Though human reason, unassisted, may discover the existence of the Deity, and that some worship is due to him; yet it has by no means proved sufficient to point out such particular acts of worship, as are worthy of reasonable beings to offer, or of an holy God to receive. Look back to ancient times, destitute of true religious knowledge, and you will see the Creator either entirely overlooked, or, by the homage paid to him, degraded and dishonoured: you will see deeds of cruelty and acts of obscenity practised at the altar; see "the first-born given for transgression, and the fruit of the body offered up to atone for the sin of the soul*." Look beyond these unlettered

* Micah vi. 7.

nations, to the Athenians, distinguished by their learning, politeness, and civility, and you will behold an altar erected "to the unknown God *;" and observe, that nature's light, even among these renowned sons of science, left them, blindly, to worship they knew not whom. What a wonderful change, in this respect, has the gospel produced! what a manly, true, and refined devotion, acceptable through the Mediator, has it introduced into the world! At the appearance of the Sun of righteousness, darkness and superstition fled, the religion of Jesus was preached, and the idols of the nations were destroyed. Where Pagan altars stood, churches were consecrated to the service of one, only, living, and true God; and from thence the most fervent prayers, the most lively expressions of heart-felt gratitude and praise, have been offered to the beneficent Father of mercies, by spiritual worshippers, joyfully assembled to pay this filial homage. It is by thus comparing the worship of Heathen ages, with that of well-informed Christians, the idolatry and superstition of the one, with the refinement and purity of

* Acts xvii. 23.

the other, that we shall best discover the excellency of Christian knowledge, and its happy influence in regulating the devotions of mankind.

3. In the third place, religious knowledge will naturally produce the steady practice of every moral virtue. The great outlines of morality may be considered as engraven upon the human heart, as dictated by natural conscience, and were indeed taught in the ancient schools of philosophy; but yet it is no unjust degradation, either of human nature, or of philosophical knowledge, to affirm, that revelation has done more important service to morality than they, and carried its duties much farther. The gospel strikes at the root of evil in the heart, and teaches us to dislodge from thence every corrupt lust and affection. It points out stains formerly overlooked, and describes passions as odious to God, which philosophy had fostered and indulged. Not contented with removing the rubbish of the old building, the gospel lays also the foundation of a new and magnificent fabrick. Having taught us to consider ourselves as placed in an elevated station, as sons of God,
children

children of immortality, and heirs of eternal glory, the gospel delineates the virtues which become our exalted character; shews them all exemplified in the life of Jesus; and, by the promise of divine aid, (equally ascertaining success and reward), excites us to imitate so great an original, so amiable a pattern of righteousness.

Having thus asserted, that the gospel points out the duties of morality with greater precision than natural light does, extends these further, and enforces them by higher encouragement, as well as by fairer examples; we may assert also, that many Christians have been no less distinguished by their manners than by their privileges. Let the virtue of the most celebrated Heathen be compared with that of Paul, and the former will serve only as a foil to display, to greater advantage, the lustre of the latter. His benevolence, extending to Jew and Gentile, to friends and foes; his zeal in fulfilling the duties of his station, and in promoting the salvation of souls; his meekness and fortitude under insult and oppression; his humility amidst all his attainments, ever referring these to God; the sincerity of his faith, the warmth

of his love, the vigour of his hope, as a Christian, shew to what an height of virtue human nature, enlightened by religious knowledge, may arise. Look back to the lives of the first Christians, acting under the animating influence of religious knowledge, and you shall find their good works as eminent, as their faith was sincere; that they became new creatures, and shone forth in the world, holy and harmless as the sons of God. Nor have any people to this day embraced the gospel of Jesus upon a full conviction of its divine authority, without improving in virtue in consequence thereof. But, brethren, instead of comparing nation with nation, or the present with a remote age; let us refer the question to the decision of every man's experience, and beg you to consider, who among your acquaintance displays the most active, steady, and extensive virtue. Is it he, a stranger to religion, and despising the knowledge of it; he who (fond of singularity) overlooks the maxims of the gospel, rejects her dictates, styles himself a philosopher, and pretends to be guided by the laws of honour? Or is it not rather a plain sincere Christian, who has formed
his

his notions of duty and virtue upon his Bible, and considers himself as bound in conscience to live according to that excellent rule? The Christian will be less noisy in his own praise than the philosopher, his virtue will perhaps be less showy; but, we persuade ourselves, it will be found more solid; amidst the vicissitudes of fortune more equal, amidst the enticements of temptation more steady, and in all its operations more universal; for the enlightened Christian is "God's workmanship, created "in Christ Jesus unto good works *."

4. In the fourth place, religious knowledge will naturally produce much peace and happiness in that society wherein it is established. Although religious disputes have sometimes occasioned most dreadful disorders, this will not falsify our present assertion; as these disputes have arisen from ignorance of religion, from mistaking its nature, from an adulteration of its doctrines and precepts by a mixture of metaphysical distinctions, rather than from any tendency in itself to create them. Contention and persecuting zeal mark out

* Ephes. ii. 20.

an age of darkness and superstition; but a spirit of inquiry and toleration, with a concern to preserve public peace, are the characteristics by which an enlightened æra is distinguished. Let us then estimate religious knowledge, not by the abuse of it, but by its natural tendency, and we shall find its influence, in promoting the good of society, strong and direct. The spirit of the gospel is a peaceable spirit. Mutual love and charity are so essential to the religion of Jesus, that he himself assures us, the practice of these is the best evidence of our being his disciples. The views which the gospel gives us of our situation as brethren, descended from the same parent, saved by the same Lord, united in the same faith, animated by the same hope, and travelling together to the same land of promise, are all friendly to the interests of society. The duty of doing to others as we would have them do unto us, so strongly inculcated in the gospel; the excellent rules given in scripture to direct our behaviour in every station; the hedge which Christianity hath planted around the life, the chastity, the fortune, and character of every man, are all highly conducive

conducive to the public weal. It is because the Christian principles and doctrines have the strongest tendency to promote the peace and good of society, that a Christian age, in our context, is described by these very effects; and we are taught to believe, that as soon as the knowledge of the Lord shall fill the earth, there shall be nothing to hurt or offend in all the holy mountain. Consider, brethren, and tell us, from whom may justice in his dealings, mercy to offenders, candour in judging, charity in speaking, moderation in power, decent submission to government, with the other virtues which form social felicity, be sooner expected, than from an intelligent Christian, whose temper is moulded into a conformity with the spirit of our holy religion. An ignorant bigot may be singled out to be a traitor, an assassin, a tool of ambition, a disturber of the public peace; but no man will dream of seducing to such execrable purposes a well-informed Christian, known to regulate his conduct by the maxims of the gospel. The influence of religious knowledge in promoting public happiness, was, in the first ages of Christianity, most eminent:

eminent: then the love of the brethren displayed itself in the most striking acts of beneficence, and to their immortal praise it is recorded, that Christians had but one heart and one soul. The acts of charity so common to the present age, the good faith with which trade is carried on, that mildness and humanity which appears, even in the midst of war, among Christian nations, may all be considered as proofs of that influence accompanying the knowledge of the Lord. From whom may either justice or mercy be expected, if not from the Christian, taught to believe, that in the day of judgement, every injury to a brother will be punished, every act of kindness rewarded, as if done to Jesus himself?

5. In the last place, religious knowledge established in the heart, affords much present comfort, and leads to future glory. Let the Christian tell what joy arises in his mind from his views of God as a reconciled father, of Jesus as a powerful mediator, of the Holy Ghost as a guide and guardian through this wilderness; from the persuasion that he himself is an heir of eternal felicity, and shall, in due time,
be

be brought unto possession of it: let the Christian speak, and he will inform us, that the view given him in the gospel, of the providence of God as gracious and kind, of distress as the chastisement of a father, of adversity as a furnace designed to prove and to purify his virtue, brings quiet to his mind, and enables him to smile at misfortunes, which would otherwise oppress and weigh him down. The Christian may labour under the hard hand of poverty, his character may be wounded by the envenomed darts of calumny, disease may stretch him upon a bed of languishing, and pain rack him in every limb, the grave may rob him of his most endeared relations, or, what is worse, these may prove unkind; but still his happiness stands unshaken, as it is built upon this persuasion, that whatever his God may withhold, he will never withhold his favour, nor shall any thing be able to separate him from that love of the Father which is in Christ Jesus. The value of religious knowledge, in teaching us moderation amidst prosperity, and fortitude amidst adversity, may be brought under an estimate; but what measure shall we apply to compute

D

its

its value in promoting our eternal salvation? Comfort in this world is of great consequence; but joy through eternity is of infinitely greater. It is the gospel which explains the nature of that faith, which, by uniting the soul to Jesus, produces holiness in heart and life, and secures the pardon of sin. It is the gospel which clearly discovers the promised land, points out the road leading thither, and shews through whom we have certain access to the Father. With light the creation of the world began, and from religious knowledge spring also all those graces which ripen the Christian for, and shall distinguish him in, the mansions of glory. “ This is life eternal, (says our Lord), that
 “ they might know thee, the only true God,
 “ and Jesus Christ whom thou hast sent *.”
 They that have this wisdom (says Daniel)
 “ shall shine as the brightness of the firmament, for ever and ever †.”

Having, in these different views, considered the influence of religious knowledge, may we not rest persuaded of its excellency, and freely conclude, that there is no knowledge equally valuable to mankind?

* John xvii. 3.

† Dan. xii. 3.

The apostle Paul was no mean proficient in human literature, yet, in comparison with Christian knowledge, he reckoned the other but as loss and dung. We are safe in forming a similar judgement, and in proportion as we have been accurate in our examination, we shall be clear and positive in the same decision. We confess praise is due to him whose skill can measure the heavenly bodies in their magnitude and velocity; who can trace the lurking disease to its source, and prescribe its cure; or whose political wisdom can direct the counsels of a nation; we acknowledge praise is due to him, who, deeply versed in philosophical knowledge, can tell what every ancient sage thought, or poet sung. But yet, alas! this prodigy of human learning is but a passing meteor; for, beyond the grave, only the knowledge of God and of Jesus is of avail. Other kinds of learning gild, religious knowledge enriches and ennobles the mind: the advantages flowing from the one are temporal, those from the other are eternal.

III. LET us now, in the third place, consider in what manner this useful, this

transforming knowledge may be most effectually promoted. That the knowledge of the Lord shall one day extend throughout the whole earth, is ascertained by prophecies. That the Father may soon give to his Son “ the Heathen for an inheritance, and the uttermost ends of the earth for a possession *;” “ That the kingdom of Christ may come, and his will be done below, as in heaven above †,” is the ardent prayer of every serious Christian. Whether you, brethren, can contribute more than your prayers, in promoting the glorious plan of Providence, pointed out in these prophetic words, you may judge from the observations which follow.

1. In the first place, in a land which already enjoys the external means of grace, that religious knowledge which will produce the desirable effect above mentioned, will be most powerfully promoted by the faithful preaching and hearing of the gospel. This was the method by which Christianity at first was so quickly spread over the world, and it is by the same weapon we must still encounter ignorance, and ex-

* Psal. ii. 8.

† Luke xi. 2.

pect conquests over the kingdom of darkness. Every kind of preaching will not produce these salutary effects. Philosophical disquisitions, metaphysical dissertations, controversial distinctions, may exhibit the genius of the speaker; but will have small effect, either in informing the judgement, or amending the heart of the hearer. It was by "preaching Christ Jesus, and him crucified *," the doctrines and the precepts of Jesus, in purity and with simplicity, that the apostles spread the knowledge of the Lord; and it is by following their example, and delivering the same doctrines in a similar style, that the ministers of Jesus shall still secure the attendance of their people, and communicate to them that knowledge which maketh wise unto salvation. While preachers teach those things which Jesus hath commanded †, then, and then only, can they expect their Master will be with them, and bless their labours with success. The gospel must be heard as well as preached, heard with attention, and received in faith and love, as the word of God, and as the rule

* 1 Cor. ii. 2.

† Matt. xxviii. 20.

of life. When, therefore, those in higher rank shall become more exemplary, by a regular attendance upon the worship of God; when the hearers of the gospel, in all stations of life, shall wish more to be instructed than entertained from the pulpit; when they are at the trouble of recollecting what they hear, and allow the truths of God to make a deeper impression upon their hearts; then may we expect that the knowledge of the Lord shall become, among us, more practical, as well as more universal. For it is in “the house of the God of Jacob that he will teach us of his ways, and enable us to walk in his paths *.”

2. In the second place, this useful knowledge may be most effectually promoted among the Heathen nations, by the pious and prudent behaviour of those missionaries, by the fair and upright dealings of those merchants, who, in prosecuting the views of their mission or trade, are led forth into the regions of darkness†. Missionary ministers have long, yet with little success, been employed abroad; for this plain reason, that

* Isa. ii. 3.

† Mat. iv. 16.

too many of them have endeavoured to propagate the religion of a party, rather than the religion of Jesus, and have had a political, more than a sacred end in view. Of this kind the missionaries employed by the church of Rome have commonly been; and surely we cannot expect the propagation of true religious knowledge abroad, from those who are taught to consider ignorance as the mother of devotion at home.

The Protestant church, which owes its birth to examination and inquiry; whose doctrines and worship are founded upon the scripture-model, and which professes a pure and unadulterated Christianity, is more likely to succeed in this glorious undertaking, and may better expect the blessing of God upon those endeavours which singly aim at his glory, and the salvation of souls. Protestant missionaries in fact have not laboured in vain; for, by their means, the doctrine of the cross has, in the remotest regions, already proved "the favour of life unto life*," unto many souls. Greater success still may be expected, as the number of those useful mis-

2 Cor. ii. 16.

missionaries

sionaries shall increase, and care shall be taken that the choice fall upon men distinguished no less by their prudence than zeal; upon men of a catholic, rather than of a contracted spirit; of enlarged views, and who will teach the whole of Christianity, rather than confine themselves to a few of its doctrines and precepts; upon men, who, by harmless and blameless manners, by a pious and benevolent deportment, will recommend the religion which they preach. Could missionaries of this character be found amongst the natives of those barbarous regions, and were the word of God translated into their language, our hope of success, in propagating Christian knowledge, would become more full and assured. But further, may we not expect that this useful knowledge shall extend itself along with that trade, which so much employs the attention of the present age. The success of Great Britain in the last war, has opened a communication with immense regions, formerly in a great measure unknown, and which may produce the most favourable effects. The intercourse with Indian nations (according to our information) has hitherto been carried

ried on by means of persons in our back settlements, less enlightened than their brethren colonists, or whose manners, and method of trading with the natives, have been little calculated to recommend Christianity to their choice. Whereas the communication being now rendered more safe, and more enlarged, we may expect, that merchants of liberal and extensive views, and of better character, will henceforth be engaged in that trade; and we hope, that by their fair dealings, and gentle manners, they will give the rude natives a favourable idea of that religion which produces a virtue superior to their own.

3. In the third place, this useful knowledge of the Lord may be successfully promoted by a strict attention to the education of youth. Of all the various objects to which education relates, there is not any one of equal importance to society, with that of instructing young people in religion and industry; because youth is not only a season favourable to such a design, but also habits of either, early contracted, are commonly lasting. As the wisdom of this nation evidently appears in the institution

tution of parochial schools, to which it is in a great measure owing, that the commonalty of Scotland, in respect of religious knowledge, go beyond the commonalty of other countries; so the wisdom and good sense of that Honourable Society before which I now speak, does not in any instance appear more eminent, than in the establishment of schools in the darker corners of the land. By means of these seminaries of knowledge, where both religion and industry are so successfully taught, many subjects have been gained to the King of kings, and many useful members have been added to society; who, from these seminaries, have come forth, to defend, with their lives, the religion and liberty of their country. Did we see the number of the Society's schools increasing; did we see the people of higher rank in the nation, as careful to instruct their children in the principles of Christianity as in arts and sciences; were schoolmasters, instead of banishing the scriptures from their schools, at pains to season the minds of such as are intrusted to their care, with early impressions of piety and virtue; and lastly, was the education of youth

youth rendered less expensive in great cities than it now is,—we might then expect that Christian knowledge would be speedily diffused over the land.

Having made these observations, from which it appears, that almost every person may in some shape contribute to the spreading that knowledge of the Lord, which shall one day cover the earth, as the waters do the sea ; let us conclude this head of discourse, by remarking, that the divine concurrence and blessing are necessary to the success of all external means. The Holy Ghost accompanying the ministry of the apostles, rendered Christianity powerful in pulling down the strong holds of Satan ; and the Lord himself only “ can open rivers in “ high places, make the wilderness a pool “ of water, and the dry land springs of “ water * ;” “ make the wilderness like “ Eden, and the desert like the garden of “ the Lord †.”

IV. LET us now conclude with some motives for inducing us to exert our best endeavours, in promoting this knowledge of the Lord.

* Isa. xli. 18.

† Isa. li. 3.

1. And in the first place, some degree of zeal in this cause is necessary, in order to prove our own sincerity as Christians. If we really believe that Jesus laid down his life for mankind, and further, consider ourselves as the objects of his redeeming love, we must of consequence feel a desire to promote the glory of such an illustrious friend, to promote the salvation of those for whom blood so precious was shed. These desires are indeed natural to every true Christian; and he earnestly wishes, while he travels to Zion, to carry all mankind along with him. “I would
 “to God (said Paul to Agrippa) that
 “not only thou, but also all that hear
 “me this day, were both almost and al-
 “together such as I am*.” Every friend of the Redeemer feels himself animated by a like spirit. The man who professes Christianity, but at the same time is conscious of an indifference whether this religion flourish or decay in the world, may well call his own sincerity in question; and those who observe this indifference will naturally do it. While, on the other

* Acts xxvi. 29.

hand, he who upon his death-bed is able to recollect a steady zeal in promoting the honour and kingdom of the Redeemer, may, upon this proof of his own sincerity, build the pleasing hope, that, as one "who has turned many to righteousness, he shall shine" in the kingdom of his father "for ever and ever *."

2. In the second place, while we are promoting the knowledge of the Lord, we display the truest and most useful charity. The present is an age which pretends to distinguish itself, by having embraced a more benevolent system of morals, than some which have gone before it; and, indeed, there abound, in this kingdom, many examples of an enlarged charity, towards various classes of necessitous persons. These are worthy of praise; but higher praise still is due to that kind of charity which brings relief to the spiritual wants of mankind, and dispels that ignorance of God which debases the human mind. To make a man a Christian, is conferring upon him the greatest favour, and is a species of benevolence which ren-

* Dan. xii. 3.

ders the object of it not only useful to society, and happy in this world, but prepares him also for future and eternal glory. Whom then shall Charity compassionate most? upon whom shall she first turn her pitying eye? Surely upon them who are perishing for lack of knowledge. Let us then, while we feel a tendernefs for such as are bound in cords of affliction, feel the same for those more unhappy objects who are fettered in chains of darkness and delusion. Let us haste to their relief, and by instructing them in the knowledge of Christ, confer upon them a blessing both temporal and eternal. This, brethren, is a species of benevolence which Christianity strongly inculcates upon all her disciples, and by this she would have them distinguished. “ Have compassion (says the “ apostle) on the ignorant and on them “ that are out of the way *.” And how forcible is the argument used by James? “ He who converteth the sinner from the “ error of his way, shall save a soul from “ death, and hide a multitude of sins †.” This is a species of benevolence which not

* Heb. v. 2.

† James v. 20.

only affords present pleasure to him who exercises it; but also the most animating hope with respect to a future state; “for
 “hereby do we know that we have passed
 “from death to life, because we have this
 “love to the brethren *.”

3. Let us contribute our endeavours in spreading the knowledge of the Lord, in as much as we are assured of success, and that, in this glorious work, our labour shall not be in vain. It hath pleased God to reveal to us his gracious design, “to
 “make his way known upon earth, and
 “his saving health among all nations †.” We believe, for God hath said it, that the time will come, when “Jesus shall at once
 “be the light enlightening the Gentiles, and
 “the glory of his people Israel ‡.” While, therefore, we endeavour to propagate Christian knowledge, we are co-operating with the designs of infinite wisdom to produce an event which shall most assuredly come to pass. The certainty of success gives alacrity and vigour to our pursuits in the common transactions of life, and it is making the proper use of the prophecies

* 1 John iii. 14.

† Ps. lxxvii. 2.

‡ Luke ii. 32.

above recited, when they have this influence, and we consider them as given with a view to excite our diligence, and cheer our minds, amidst those difficulties which we may have to encounter in the glorious attempt.

Many are the prophecies which relate to the enlargement, the glory, and the happiness of the Christian church, in some future period of the world: and who can read these without feeling a wish, that this kingdom of God may speedily come? an ardent wish, that he himself may be honoured as an instrument, in spreading the knowledge of the Lord over the earth? How speaks David? “ He shall have dominion from sea to sea, and from the river unto the ends of the earth.” “ Yea, all kings shall fall down before him; all nations shall serve him.” “ His name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed *.” “ The Lord (says Zechariah) shall be king over all the earth: in that day there shall be

* Ps. lxxii. 8. 11. 17.

“ one Lord, and his name one *.” “ From
 “ the rising of the sun (says God, by
 “ Malachi) even to the going down of the
 “ same, my name shall be great among
 “ the Gentiles, and in every place incense
 “ shall be offered unto my name, and a
 “ pure offering; for my name shall be
 “ great among the Heathen, saith the
 “ Lord of hosts †.” “ This gospel of the
 “ kingdom (says Jesus) shall be preached
 “ in all the world, for a witness unto all
 “ nations ‡.” In the book of Revelation,
 “ when the seventh angel sounded, there
 “ were great voices in heaven, saying, The
 “ kingdoms of this world are become the
 “ kingdoms of our Lord, and of his
 “ Christ, and he shall reign for ever and
 “ ever ||.”

When you have heard these prophecies, brethren, let me ask you in what light are we to consider the members of that worthy Society here present, and all who join them in their labour of love? Are we not to consider them as fellow-workers with God; and to bestow upon them that esteem and praise to which a character so

* Zech. xiv. 9. † Mal. i. 11. ‡ Matt. xxiv. 14.
 || Rev. xi. 15.

noble, so useful, so honourable, stands fully intitled?

Proceed — ye servants of Jesus, proceed in your pious and benevolent work; well knowing, that, under the direction of an all-gracious and omnipotent God, means apparently slight, have oft accomplished ends surprisingly great. Proceed — for perhaps the time when the before-cited prophecies shall be accomplished, is nearer than you imagine. At this day you see one passage opened, by which the gospel may enter and spread through the vast continent of America; another, by which it may ascend the Senegal, and pierce into the heart of Africa; while our late establishments in Asia may happily extend religious knowledge also through the East. You see a war begun, which may issue in the overthrow both of the Ottoman empire and Mahometan religion. You know, that the superstition and idolatry of the church of Rome have been great bars to the conversion of the Jews. You now see, by an almost general expulsion of the Jesuits, its great supports, the foundations of that church shaken. How far these events may operate towards
the

the accomplishment of the prophecies, no man can tell.

But laying aside speculations of this nature, let me encourage you to proceed in your work, by putting you in mind of that success with which God has already blessed your labours. From small beginnings, you have risen to importance. Watered by the dew of heaven, the seed which was as a grain of mustard, hath shot up into a tree, whose branches have spread far, and whose fruit is healthful and rich. Besides those missionaries which at this day you employ abroad, and from whom you have accounts the most agreeable and refreshing; you have erected, in the dark corners of your own country, not fewer than one hundred fifty and three schools. Accounts are yet received from one hundred and forty of them only; and at these you are educating in the principles of Christianity and in the practice of industry, seven thousand one hundred and twenty-nine boys and girls, who, without your charitable assistance, might probably have remained lost to society in idleness and ignorance.

Go on, my worthy friends, in a work so pious, so useful to the community, so very honourable to yourselves. Remember, the cause of religion is the cause of God, and therefore your blessed undertaking shall never languish through want of encouragement. He who opened the heart of that generous benefactor, who last week sent you a donation of two hundred pounds Sterling, has the hearts of all men in his hands. Did I know this benefactor's name, I would mention it here with esteem and reverence: his modesty has concealed it; and therefore his praise is of God, and not of men.

This example of Christian liberality, brethren, is worthy of imitation; for in proportion as the funds of the Society increase, its usefulness will become more extensive. We are all Christians, professing to believe, that God loved the world, and gave his Son to be a Saviour; that Jesus died as a propitiation for sin; and that whosoever believeth on him shall be saved. We entertain also the pleasant hope of receiving from his hand eternal life. Now in what manner shall we better justify our own principles, and testify our gratitude
to

to God for those blessings, which, as Christians, we have received, or expect to receive, than by co-operating with those who are engaged to promote the glory of God, and the interests of religion? The laws of gratitude, of humanity, and of the gospel, call upon us to honour God with our substance, and, according to our ability, to enable this valuable Society to hasten the time “when the knowledge of the
 “ Lord shall fill the earth, as the waters
 “ cover the sea.” *Amen.*

S T A T E

S T A T E

O F

The Society in Scotland for propagating CHRISTIAN KNOWLEDGE,

In the year 1769.

THE design of erecting a Society in Scotland for propagating Christian knowledge, was first formed about the year 1700. A few private gentlemen, who at that time were in use to meet at Edinburgh for reformation of manners, gave it birth; and their pious purpose was, to spread the knowledge of Christianity through the highlands and islands of Scotland, at that time plunged in deep ignorance, error, and vice.

The manners of the inhabitants of those parts of the kingdom were then dissolute and wild. Many of them had early contracted violent prejudices against the revolution-settlement, and were embarked in an interest absolutely inconsistent with the safety and felicity of their country. Strongly attached to the court of St Germain, they acknowledged the pretender as their king, and waited only for a favourable opportunity to place him upon the throne of Britain. With regard to religion, they were bigotted Papists; acknowledged the Pope as their spiritual father, and were zealous in promoting every
A thing

thing which could tend to the advancement and prosperity of the Roman-Catholic faith.

That ignorance promotes idleness, is well known to be the case in every country. It was remarkably so in Scotland at the time we are speaking of. The highlanders spent their time in sauntering from place to place, in sloth and idleness, and in a total neglect of those happy methods by which a country is improved, and its inhabitants civilized and enriched. Large tracts of their lands lay uncultivated; and those vast shoals of fishes which frequented their lakes, bays, and seas, were left to be carried off by more industrious foreigners, while they stood idle spectators of the rich capture.

To remedy these evils, the gentlemen mentioned set out with the design of spreading knowledge among them; upon the firm persuasion, that as ignorance promotes idleness, knowledge promotes industry. The method which to them seemed most likely to answer this happy end, was that of erecting public schools. But as this could not be done without money, they first engaged themselves in a voluntary subscription for that purpose, and then recommended the design to others.

The first place pitched on for the erection of a school was Abertarf, in the shire of Inverness; the centre of a country where Popery greatly abounded. But after a trial of a year and a half, the schoolmaster, upon repeated discouragements from the inhabitants, was obliged to break up his school, and give up his commission.

Not disheartened by this first, though unsuccessful trial, the gentlemen mentioned applied themselves to the members of the national assembly of the church, in order to engage them in promoting so great and useful an undertaking. Their success was such, that in the year 1706, the General Assembly of the Church of Scotland took the affair under consideration; and soon after, they,

they, together with the gentlemen mentioned, published proposals for propagating Christian knowledge through the highlands and islands of Scotland; and sent these proposals, not only to all the presbyteries of Scotland, but to the societies instituted in Edinburgh and elsewhere for the reformation of manners.

Not satisfied with this, the gentlemen mentioned made applications even to the throne; and her Majesty Queen Anne was not only pleased to countenance and support their design by her royal authority, but to signify the same to all her loving subjects, by a proclamation, dated, at Kensington, the 18th August 1708.

In April 1719, the General Assembly of the Church of Scotland again took the matter under their consideration, and published an act concerning it *.

The gentlemen mentioned went still a step further in their pious endeavours for establishing this Society. For having procured subscriptions to the extent of L. 1000 Sterling, they again addressed her Majesty Queen Anne, to grant her letters-patent, erecting the subscribers into a Society. And her Majesty was graciously pleased to comply with their request in May 1709 †.

In consequence of these original letters-patent, the first nomination of members was, upon the 6th day of July 1709, made, by the Lord President, and other Lords of the court of Session, out of the list of original contributors. This first list of members consisted of eighty-two persons, viz. nine Peers, and seventy-three Commoners. And their first general meeting was held at Edinburgh the 3d of November following; at which were present fifty-eight members: when they elected their committee of directors, and other officers, proper for managing the af-

* *Vide* Act subjoined to this State.

† *Vide* Letters-patent subjoined to this State.

fairs of the Society and unanimously agreed to present an address of thanks to her Majesty Queen Anne, for the favour and countenance she had shewn them.

Although names are not always the best recommendation to undertakings, yet it would be injustice to the persons who instituted this Society not to transmit some of their names to posterity. We shall therefore transmit the following, viz. John Duke of Athol, John Duke of Roxburgh, William Marquis of Lothian, David Earl of Buchan, Thomas Earl of Haddington, James Earl of Findlater, David Earl of Glasgow, Charles Earl of Hopeton, Archibald Earl of Ilay, Alexander Lord Polworth, Lord William Hay, Lord Charles Ker, Sir Hew Dalrymple, then Lord President of the Session, Lord Chief Baron Smith, Sir David Dalrymple her Majesty's Advocate, Adam Cockburn of Ormiston Lord Justice-Clerk; the following Lords of Session, viz. Lords Arniston, Grange, Cullen, Pancaitland, Fountainhall, Pollock, Forglen, Newhall, Polton, Dun, and Royston; Sir James Campbell, Sir Gilbert Elliot, Sir John Clerk, Sir Robert Sinclair, Sir James Justice, Sir James Steuart, Sir George Warrander, and Sir James Smollet, Colonel John Erskine of Carnock, and William Maxwell of Cardinefs. These were some of the principal persons who were the original members of this Society; and these persons, joined with several of the Reverend Ministers, and other gentlemen noted for their attachment to the revolution-settlement, composed the first general meeting of this society, and laid the form and plan of their after procedure.

By the above steps it was, that the Society in Scotland for propagating Christian knowledge was constituted. The design was pure, generous, and disinterested. Heaven accordingly smiled upon it, and blessed it with considerable success.

Soon

Soon after its institution, rules of management were framed for directing every material point with regard to business; and these rules having been improved by time, and the experience of half a century, are now rendered complete. It is unnecessary, and indeed impossible in this short state, to repeat all these rules; it will be sufficient to mention a few.

With regard to the admission of members, no person can be assumed to be such unless he is a donor; one of a sober and religious life, zealously concerned for the success of the design, a sincere Protestant, and one firmly attached to his Majesty King George, and the Protestant succession in his family, without regard to smaller differences.

With regard to the Society's funds, they are put under the immediate management of fifteen members, called, *The annual committee of directors*. These gentlemen meet at the Society-hall upon the first Thursday of every month, and oftener if occasion requires. At every meeting their proceedings are minuted in a separate record; a summary whereof is reported to the general meetings, which are held quarterly. They are elected annually; and at least three of them must be such as were not on the committee the immediate preceding year. At their first meeting they chuse one of their number to be their preses for the whole year. They also, for the better dispatch of their business, divide themselves into three sub-committees, viz. one for managing matters of law, one for examining the accounts, and the third for what concerns the Society's schools, and foreign correspondence. This committee has powers to erect schools, grant commissions to teachers, transport them from place to place, augment or diminish their salaries, suspend or dismiss them as they see cause; and, in general, to regulate their conduct in every respect. It is their duty to take
care

care that the Society's stock be kept entire, and not incroached upon by the annual expence; and that no more be expended than the yearly revenue, and such donations as are not designed by the donors to be added to the stock. They read over the inventory of the Society's bonds and securities four times every year, viz. upon the last Thursdays of November and January, or their first stated meeting thereafter, and upon the first Thursdays of March and July; and at these meetings they give their opinion by ballot, whether those bonds be good, and should continue, or whether the sums thereby due should be uplifted. The Society's accounts, of every nature, after being revised and examined by the subcommittee, comptroller, and accountant, are reported to the general committee, and subjected to their review, and such orders given about them as they judge right. By the committee, warrants are issued to the treasurer for lending of money; and to every such warrant, granted at an occasional meeting, five members at least must be present; and all loans are made by ballot. They likewise receive from the several presbyteries and correspondents, reports of the visitors of the charity schools, which are made annually.

With regard to their treasurer, he is obliged to attend their meetings; to give bond, with sureties, for his intromissions with the Society's effects; to charge himself in his accounts with all the donations, and other revenues of the Society, which he receives from time to time; to discharge himself with all proper outgivings, for or on account of the Society, according as he makes them; and to report the balance quarterly to the committee. An abstract of the Society's stock lying at interest, with the amount of the interest resting, is annually inserted in two inventory-books; one copy whereof is given to the treasurer to guide him during the current year.

The

The clerk and bookholder are ordained to give due attendance at the meetings of the Society. The clerk is bound to record their proceedings in a book kept for that purpose; to be careful in receiving and answering letters directed to the Society, and in preserving the warrants of the record in proper order. The bookholder is bound to make out the treasurer's accounts, at sight, and by the direction, of the accountant; to make up annually a list of the Society's bonds, and rights in security; to assist the treasurer to levy the Society's annual-rents; and to manage all suits in which the Society has any interest.

The bookseller is ordained to furnish books proper for the Society's schools, at certain low prices, viz. Bibles, New Testaments, Proverbs, Catechisms, Vincent's Catechism, Guthrie's Trial, &c. with Copy-books, and books for Church-Music. These he is appointed to pack up in a proper manner; and is at the whole trouble of sending them to the places designed, according as he receives orders from the committee or subcommittee. These books are distributed to such whose parents are certified by the schoolmasters to be unable to buy them. And it is proper to observe here, that the Society are at considerable expence for books to their schools.

With regard to donations, it is ordained, That an alphabetical record of them shall be carefully kept; as also a general ledger, for the greater regularity and distinctness, which contains the stock-account, the cash-account, and a general account of charges: so that, in the general, the directors think themselves at liberty to aver, that no books whatever are kept with more fidelity and care than are those of this Society.

The rules for the conduct of the Society's schoolmasters have been drawn up with great care and attention; but may be altered from time to time, as circumstances require.

require. Their qualifications are to be certified, on trial, before that presbytery where they are to be placed. The certificate bears, That the candidate is a person well known to the presbytery, of whose piety, loyalty, and prudence, they are satisfied : That he understands the principles of the Protestant religion, writing, and arithmetic : That they judge him well affected to the present government ; and, in every respect, qualified for the office of a school-master. Their duty is, to instruct their scholars in the principles of the Christian Reformed religion ; to direct their Morals, and to train them up in the Social Virtues ; to teach them Writing, and Orthography, Arithmetic, and Church-Music ; but no Latin, as that might interfere with their other duties ; to report those who absent to the visitors ; to transmit lists of their scholars names annually, with the time of their entry, the time of their departure, and degree of proficiency ; to worship God every morning and every evening ; and to take care that the scholars attend public worship on the Lord's day. They are not allowed to serve by a substitute, excepting for very special reasons, nor their schools to vaik more than twenty days ; and no salary is paid to them, without proper certificates of their service, and reports made by the visitors. If these are made, the salaries are paid twice in the year.

For many reasons, the Society reserve to themselves the power of removing their schools from place to place, as they see proper ; in doing of which, they are particularly careful, not to place or keep their schools too near any parochial schools, lest the one might hinder the success of the other. At the same time, as law appoints a parochial school to be set up and maintained by the heritors in every parish, the Society, in order to spur the heritors to a thing so beneficial, refuse to plant any of their schools, except in those parishes where the heritors, by obeying

obeying the law, render themselves worthy of the favour.

The Society are likewise desirous to encourage such of their poor scholars, who may be found of more than common genius ; and they have also been at a considerable expence, some years ago, in maintaining bursars at the universities, that out of these proper pastors and schoolmasters may be had.

These are some of the most material of the Society's regulations ; and by these the world may judge of the rest. Experience has shown, that they are well adapted to answer the design intended : and, from time to time, as new circumstances occur, alterations are made in them ; and made, it is hoped, for the better.

When this Society was first erected, the condition of the inhabitants of the highlands and islands of Scotland was extremely melancholy. In the more remote corners, the only religion was Popery ; and even in the counties less remote, ignorance prevailed greatly. It was not to be imagined, that during the reigns of the Royal brothers Charles II. and James VII. any proper endeavours should be used for the reformation of the highlands, or instructing them in the tenets of the true religion. If Charles had no religion at all, James's religion was Popery : and from the history of those reigns, it appears, that attempts were made, which proved too successful, to retain the highlanders in their former errors, wildness, and barbarity.

Their condition, therefore, was in every respect forlorn. It was, in the first place, a state of ignorance of religion ; it was, in the second place, a state of idleness, and false liberty ; and, in the third place, it was a state of disaffection to the Revolution-settlement, and our happy constitution in church and state. Add to this, that these very assiduous creatures the Romish priests, who

compass sea and land to gain one profelyte, ceased not, by all the arts which zeal and bigotry could suggest, to establish their adherence to their former prejudices, to the errors of Popery, and false principles of government.

With a design to remedy these evils did this Society set out; with the same design it goes on; and in this design, it is hoped, that, in time, it will happily succeed. The method followed has been, that of erecting schools in the different corners of the highlands and islands of Scotland, thereby to pave the way for the instruction and reformation of the inhabitants. Advances in this way towards reformation would indeed be gentle and unperceived, but nevertheless they would be certain; they might be slow, but they would be sure: And therefore it is no just objection to the success of this Society's endeavours, that though erected in the year 1709, a rebellion, in favour of a Popish pretender, followed in the year 1715, or that another more daring attempt happened in the 1745. It is true, more might have been expected from forty years endeavours than from six: and accordingly, in fact, the principal movers of the last rebellion came from the remotest corners of the highlands, where the Society's influence had scarcely reached; and even such of the common people as engaged in it, were forced to do so by many threatening measures. But, at any rate, these rebellions shew the necessity of having the highlanders reformed one way or other; and it is believed, that no method hitherto proposed, either is, or can be, so effectual for this purpose, as that used by this Society.

To prove this, the public need only be informed, that the number of schools maintained by this Society in the highlands and islands of Scotland, for the year from November 1768 to November 1769, was no less than 153; at which are educated near 8000 children of
both

both sexes. The manner of their education has been already noticed. They are instructed in Reading, Writing, and Arithmetic ; and more especially in the principles of the Christian religion. Than which nothing serves better to form men to be fit members of society. It melts them down into votaries of peace, and things that make for it. Christianity is known to be a social religion ; it recommends the practice of every public, as well as private virtue : and though it is possible for a person to be a tolerable member of society without being a Christian, yet he is not a true Christian who does not make a good member of society.

Popery, on the other hand, is known to be a rough and narrow scheme, so little calculated for the good of mankind, that it breathes the reverse. This it does in every country ; but in Britain it does even more : it is totally inconsistent either with the peace or prosperity of the kingdom. Sure, then, the best method to perpetuate both, is to do every thing possible to detach our countrymen from an error so extremely pernicious.

In many of those places where the Society's schools are settled, the parishes are from twenty to thirty miles long, and ten or twelve miles broad. The face of the country is generally rough, locked up with high mountains, and divided by deep lakes and rapid rivers. These circumstances make travelling often difficult, in some places impossible ; and render it impracticable for one minister, in a large parish, rightly to exercise his office among the inhabitants, or to instruct them in any tolerable degree in the principles of Christianity. The parish-church is at such a vast distance, that it is impossible for the inhabitants, by their attendance there, to enjoy the ordinary means of instruction.

To the praise of the British legislature, and to the praise of that Noble person Lord Chancellor Hardwicke,

it must not be omitted, that some late statutes appear to the highest degree conducive towards the reformation of the highlands. The act abolishing the heritable jurisdictions, the act abolishing the ward-holdings, and the act annexing certain forfeited estates to the crown for the use of the public, must ever be mentioned with the highest honour and warmest gratitude to those who planned and conducted them; and the Society are firmly persuaded, they will, in time, produce the most happy effects, and answer all the good ends proposed by them. They go hand in hand with the endeavours of this Society, and remove difficulties which otherwise had been unsurmountable.

In proof of this, it need only be observed, that as, in the 1745, many unhappy creatures were either deluded or compelled to take up arms against their lawful Sovereign; so, on the contrary, it is well known, that in the last war, many thousands of highlanders signalized themselves in all quarters of the globe, fighting intrepidly for their lawful Sovereign; and of these, great numbers were educated at the Society's schools.

From the year 1709 downwards to the year 1738, the Society in Scotland for propagating Christian knowledge, went upon the footing of their first patent; but in that year they applied for a second, and obtained it *.

The Society are extremely sensible, that their two patents, seemingly distinct, tend to promote and establish the same happy end. Religion and industry are too nearly related to be long kept asunder. Idleness is the bane and plague of any country; and therefore the Society fondly embraces every opportunity to banish it from among us.

* *Vide* second patent, subjoined to this State.

In consequence of this second patent, the Society have, from time to time, and by various methods, endeavoured to introduce industry into the highlands. They have set up several schools for teaching young persons, not only Reading, Writing, Arithmetic, and the principles of the Christian religion, but also to be Artificers, Manufacturers, and Tradesmen: and the young girls are taught the Spinning manufacture, and Knitting of stockings; particularly, in consequence of a mortified sum, bequeathed by Mr John Raining of Norwich, deceased, they have erected at the town of Inverness a large school-house, under the direction of two schoolmasters and a schoolmistress, for the above purposes.

Besides this legacy of Mr Raining's, Seymour Wood, Esq; of London, by his will, bequeathed to the Society the sum of L. 2000 Sterling, to be wholly expended and applied for the purposes of their second patent, and *not let out at interest*.

The Society, anxious to discharge the trust reposed in them by Mr Wood in such manner as to answer the valuable purposes intended by him, did, by repeated advertisements in the public newspapers, and otherwise, solicit the advice and assistance of persons of skill and public spirit, with respect to the most proper manner of applying this liberal donation: in consequence whereof, a variety of plans and proposals were given in to the Society; some of them indeed very ingenious, but none of them adapted to the *limited sphere*, within which the Society, *by the terms of Mr Wood's will, and their second patent*, were obliged to confine themselves.

At last, after frequent meetings and consultations as to this matter, the Society fixed upon a general plan for applying Mr Wood's donation, divided into two branches: by the first whereof, L. 1200 Sterling was to be applied for instructing those young girls (taught reading,
&c,

&c. at the Society's schools) in the Spinning manufacture and Knitting of stockings ; and by the second branch, L. 800 Sterling was to be applied for binding forty boys (also taught to read, &c. at the Society's schools) to such trades as should be most useful in the highlands.

In prosecution of the first branch of this plan, the Society have actually expended a considerable sum, by granting to several persons of property, and approved public spirit, in different parts of the highlands and islands, a considerable number of spinning-wheels and reels, with a bounty of 3 s. Sterling to the spinning-mistress employed by them, for each girl sufficiently taught to spin: the persons to whom these grants were made, being obliged to furnish the scholars with flax after the Society's bounty was at an end ; and each girl, when taught, carrying home with her, as a premium, a wheel and a reel ; which are all stamped with the words S. WOOD'S DONATION, to prevent the selling and embezzling of them, if possible. And the Society have had satisfactory returns, or reports, as to the application of the greatest part of the above grants.

With respect to the second branch of the plan, viz. the binding out of apprentices, there have been thirty-five poor boys, recommended from different parts of the highlands and islands, bound out to the following trades and employments, viz. five as Farmers, seven as Weavers, (three of whom also taught Flax-dressing), four as Wheel-wrights, six as Wrights or House-carpenters, (two of whom also taught to make carts and ploughs), three Blacksmiths, three Coopers, two Ship and Boat Carpenters, two Dyers, one Mill-wright, one Flax dresser, and one Shoe-maker.

The terms of the indentures differ according to the nature of the several trades fixed upon ; but the boys, and their cautioners, are all taken bound, that they shall

return

return to the highlands at the expiry of their indentures, and exercise their trades there, for ten years at least. And accordingly several lads whose indentures are expired, are either completing themselves in their respective trades as journeymen, or are actually settled in the highlands, particularly in the island of Lewis, where the proprietor gives them suitable encouragement.

The Society intend to apply the remaining part of Mr Wood's donation for the above-mentioned valuable purposes, how soon favourable opportunities shall occur for so doing: at the same time it must be acknowledged, they have been very cautious in listening to applications from different quarters of the highlands, being but too well informed of the misapplication of several other well-meant bounties of this kind formerly.

The Society, in virtue of the powers vested in them by the letters-patent, have granted commission to certain gentlemen at London, eminent for their piety and public spirit, for receiving subscriptions, money, &c. for behoof of the Society. They are empowered to elect proper officers; and they correspond quarterly with the Society at Edinburgh. The Society have been greatly obliged to these worthy gentlemen for their disinterested attention to the Society's affairs; and by their means very considerable donations have been procured.

Besides the endeavours of the Society to promote religion and industry in the highlands and islands of Scotland, they have also attempted to promote the same in our colonies in America. To this they were encouraged by two liberal donations; one by Dr Williams of London, another by a lady in England; besides the capital of the money collected privately in Scotland within these three years for Mr Wheelock's Indian school or academy, which is lodged with the Society, and the interest of it only to be applied by them,

or

or their board of correspondents at Connecticut, for the encouragement of said school, or for maintaining missionaries, schoolmasters, and catechists, among the Indians.

The first attempt was made in the year 1731. A commission was granted to three missionaries to preach Christianity to the Indian tribes bordering on New England; and in this work they continued to be employed for several years, till, by letters from Jonathan Belcher, Esq; of that province, the Society were informed, that the mission had proved unsuccessful. In the year 1736, they sent a missionary to the then favoured colony of Georgia, and continued him there till the year 1742.

But the most successful mission was undertaken in the 1741, to the Indians bordering on New York and Pennsylvania. Among these savages the Society cheerfully resolved to maintain two missionaries, and sent their commission to several ministers and gentlemen of that place, to act as correspondents, and to superintend the affairs of the mission.

What has been the success of these endeavours, and how much the Great Author of Christianity has been pleased to bless them, the world was acquainted by Mr Brainard's large journal, published at Philadelphia 1747, and republished, with President Edwards's account of his life, at Edinburgh 1765, and also by an abridgement of the said journal, recommended by the late worthy Dr Doddridge. Mr David Brainard is since dead; but his brother Mr John Brainard has succeeded to him, and the mission still proceeds with zeal and spirit, according to his last journals.

The difficulties of the undertaking are very great. The Indians have not the knowledge of the true God; nor any mode of worship; they are scattered in small tribes over the continent of America; each tribe has a
different

different language; they are strangers to agriculture; hunting is their chief employment, and they follow their game to a great distance from their ordinary place of abode. Their towns are, for the most part, many miles distant from each other, and the nearest of them some hundred miles from the American shore. But great as these difficulties are, the experience of late years has demonstrated the necessity of attempting to civilize these Indians, and to secure their favour to the British interest. This seems best calculated, in a consistency with the genius and spirit of the British government, to preserve and increase the inland trade of our colonies, and to check the turbulent and ambitious designs of France, for recovering their power and territory in North America. It is therefore of the greatest importance to Britain, even on the score of human policy alone, that all possible endeavours should be used for the conversion of the Indians, and for bringing them to live in a regular way, with fixed habitations; a difficulty very great, though not unfurmountable.

The Society have three boards of correspondents; one at Boston in New England, one at Connecticut, and one at New Jersey, consisting of gentlemen in those parts of the most worthy and respectable characters, and whose situation affords them the best opportunity to judge what plans may be most proper in endeavouring the conversion of the North-American Indians.

Upon the whole, the Society will conclude with observing, That although they are possessed of a pretty considerable stock, in land and money, yet it is only the annual produce thereof which they can apply for the purposes of their institution; which is by far insufficient to enable them to answer the many clamant applications for schools, which are annually given in to them from various corners of the highlands, and which they are

obliged to suffer to lie upon their table for want of sufficient funds. The Society make this observation the rather, because they have reason to believe, that many well-disposed persons with-hold their charitable contributions, from a persuasion, that the Society are possessed of funds, large, and even larger than are necessary to answer their annual burdens; which is by no means the case.

A P P E N D I X.

Act and Recommendation of the General Assembly of the Church of Scotland, for furthering the design of propagating Christian knowledge.

Edinburgh, April 19. 1709. p. m. sess. 5.

THE General Assembly taking to their serious consideration the instructions given by the last Assembly to their Commission, to give all due assistance and encouragement to any proposals to be made for propagating the knowledge of God, and our Lord Jesus Christ, in the North, the Highlands, and Islands, and Foreign Parts of the world; and that the said Assembly had appointed a committee to receive in reports from presbyteries, of the advances made in the subscriptions for promoting the foresaid design, and to act and manage in that matter, under the inspection, and by the direction, of the foresaid Commission; and the General Assembly having heard the report of the said Commission, that there are now very considerable advances made in the said subscriptions; and her Majesty having, by her royal proclamation, dated the 18th day of August last bypast, with the advice of her privy council, approven of, and recommended the foresaid charitable design, and declared her resolution to grant her letters-patent for erecting the sub-

subscribers into a society and corporation for managing that affair: And the General Assembly, considering that the glory of God, and the advancement of the kingdom of Christ, in the eternal salvation of the immortal souls of people, are deeply interested in this truly pious and glorious design; and that the zeal and forwardness of others, both in England and the United Provinces, in carrying on such a work, hath been blessed of God with wonderful and comfortable success; does therefore, with all earnestness, beseech and exhort all the people of this National Church, to contribute their best endeavours, in their stations, to promote this noble and excellent undertaking; and particularly, that, in zeal for the glory of God, and in pity and compassion toward many thousands in this church and nation, especially in the Highlands and Islands, who live in barbarity and ignorance, and toward so great a part of the world as is this day perishing for lack of knowledge, they would cheerfully embrace this precious opportunity of honouring the Lord with their substance, and making to themselves friends of the mammon of unrighteousness. And the Assembly does seriously recommend to the ministers and elders of this Church, to go through their respective parishes, on such days as the several presbyteries shall appoint, and receive and collect subscriptions for, or contributions of money, from such persons whose hearts God shall incline thereunto: and that ministers take occasion, on a Sabbath before they begin this work, to read and intimate this act from the pulpit to their respective congregations; and to exhort, excite, and stir up, their people to subscribe and contribute, according to their ability, on this occasion. And the Assembly does hereby recommend to the several presbyteries within this Church, to be careful to promote the taking subscriptions, and making collections, for the end foresaid, within their

respective bounds, so soon as conveniently can be; and where parishes are vacant, that they appoint some of their number to preach, and intimate this act, and join with the elders of such parishes, if any be, or with such of the heritors or parishioners as will assist in taking subscriptions, and making collections, as is above expressed; and that the several presbyteries do, without delay, call for and take in reports from all the ministers within their bounds, containing a particular account of the subscribers, and sums subscribed for, and money collected in each parish, and send an extract thereof, subscribed by the moderator and clerk, to the clerk of the Commission of this Assembly; and thereafter, upon advertisement from the said commission, send in the principal subscriptions, and money collected, to be delivered to any person whom the Society for propagating Christian knowledge, when constituted, shall appoint to receive the same, upon his receipt thereof. And the General Assembly does hereby instruct and impower their Commission to be appointed by them, to promote, by all proper means, the foresaid glorious design of propagating Christian knowledge; and appoints the agents of the Church to dispatch printed copies of this act to all the presbyteries of this Church, for the ends foresaid.

FIRST PATENT.

ANNE, by the grace of God, Queen of Great Britain, France, and Ireland, Defender of the Faith: To all good people to whose knowledge these presents shall come, greeting, Forasmuch as we, understanding the charitable inclinations of many of our subjects, for raising a voluntary contribution towards the further promoting of Christian knowledge, and the increase of piety and virtue, within Scotland, especially in the Highlands, Islands,

Islands, and remote corners thereof, where error, idolatry, superstition, and ignorance, do mostly abound, by reason of the largeness of parishes, and scarcity of schools; and for propagating the same in Popish and infidel parts of the world: And we having, by our royal proclamation, dated the 18th day of August 1709, with the advice of our privy council, approven of and recommended the foresaid charitable design, and declared our resolution to grant these our letters-patent for erecting the subscribers into a society and corporation for managing the said contribution; and now finding, that the sum proposed for beginning this good work is already subscribed for; and we judging, that our granting these our letters-patent for erecting and settling the foresaid corporation and society, will be highly conducive for accomplishing these pious ends proposed, and that many others will be hereby induced the more chearfully to extend their charity to the use aforesaid: And also we considering, that the subscribers to this undertaking are diffused in several counties and remote places, so that it is not easy for them to nominate and elect the members which such a corporation ought to consist of, did, by our foresaid proclamation, judge it convenient, that the first nomination of the members of the said society should be made by the Lord President, and other Lords of our Council and Session in Scotland, out of the subscribers: And now the subscribers, in compliance with our judgement, signified in the said proclamation, having requested that the said nomination should be in manner before and after mentioned; therefore, and for the better and more orderly carrying on this good design, we have willed, allowed, confirmed, and established, likeas, by these presents, we allow, confirm, and establish the foresaid power and right of the first nomination in the persons of the said Lord President, and other Lords of

Council

Council and Session in Scotland : And further, we do make, constitute, appoint, and ordain, the persons to be named out of the subscribers and contributors, by the said Lord President, and other Lords of Session, (and which nomination is hereby ordained to be recorded, with these presents, in the registers of our Chancellery in Scotland), to be an incorporation, society, and body-politic, by the name of, *The Society in Scotland for propagating Christian knowledge* : Likeas, we for our self, and our royal successors, by these presents, do make, constitute, appoint, ordain, and declare the persons to be named by the said Lords of Session, and recorded herewith in manner foresaid, and their successors to be elected in manner after mentioned, to be a legal society and corporation ; and grant unto them full power to receive subscriptions, mortifications, donations, legacies, sums of money, lands, goods, and gear ; and therewith to erect and maintain schools, to teach to read, especially the holy scriptures, and other good and pious books ; as also to teach Writing, Arithmetic, and such like degrees of knowledge, in the highlands, islands, and remote corners of Scotland, and in other parts above mentioned ; and to use such means for instructing the people in the Christian Reformed Protestant religion, as may be competent : And which Society are hereby ordained to have a general meeting of the members thereof, quarterly, at Edinburgh, in the town's hall, the first Thursdays of January, March, June, and November, yearly, in all time coming, at three of the clock in the afternoon ; and oftener when and where the Society shall think meet ; and any nine of the members of the said Society who shall convene at the said time and place, are hereby declared to be a quorum of the said general meeting : but still reserving to the said Lords of Session, upon application of the said Society, a power to alter the quorum,

rum, as shall be found needful : And the Society, at their first general meeting, are, by a plurality of voices, to elect one of their number to be President thereof, as also a Treasurer, a Secretary or Clerk, one or more, and other officers and servants, as they shall find needful, to continue till the first Thursday of January next thereafter, or until others be chosen to succeed them ; and upon the first Thursday of January yearly, in all time coming, (and in case of any extraordinary emergent stopping them from meeting that day, the next meeting thereafter), the foresaid general meeting is appointed to make a new election of persons to serve in these offices, or continue the former, as shall be thought most convenient : And the President, at the time of their election, is hereby empowered to administer an oath *de fidei administratione officii* to the Clerk, and thereafter the Clerk to administer the like oath to the President, and then the President is to administer the same oath *de fidei administratione officii* to each of the rest, before they act in their respective offices. And further, we, by these presents, do fully empower and authorise the foresaid Society, at any of their quarterly meetings in time coming, to assume into their number and society, such of the subscribers or contributors (being Protestants) as they shall judge fit and qualified for assisting to carry on this design. And likewise the said general meeting are hereby empowered and ordained, at their first meeting yearly, to nominate fifteen of their number to be a committee, to meet at Edinburgh the first Thursday of each month, and oftener, as need requires, in such places as shall be agreed upon by the general meeting ; and the said committee, or any three of them, at the usual time and place of meeting, are to prosecute the orders of the general meeting, audit the treasurer's accounts, and ripen and prepare overtures and matters ; and this committee to continue for one year ; but to lay an account

account of their whole transactions and management before the general meetings quarterly. And further, the general meetings are hereby impowered, as they shall see cause, to nominate fit persons, in any places of our dominions, or elsewhere, for receiving subscriptions, money, or other things contributed towards the foresaid design, and to transmit accounts thereof to the committee at Edinburgh, or the general meeting; and also for laying out such sums as they shall be intrusted with, and ordered by the Society to lay out; and for inquiring concerning the faithfulness, diligence, and success of the persons employed upon the foresaid fund; and for keeping a correspondence with the committee at Edinburgh about these particulars, and what else concerns the foresaid Society. And further, the foresaid Society is hereby declared to be able and capable in law, to purchase and enjoy lands, tenements, rents, tacks, liberties, privileges, and jurisdictions, in fee and perpetuity, not exceeding the yearly value of two thousand pounds Sterling, and all other moveable estates, debts, sums of money, goods, and gear whatsoever; and the rents, revenues, annualrents, and profits of the capital stock, to expend, ware out, and bestow, for the support and maintenance of the said pious design for propagating the knowledge of Christ, erecting and maintaining schools, and other pious uses above mentioned, as the foresaid Society shall see cause. Likeas we, by these presents, declare this Society, by the name foresaid, able and capable, by themselves, or their procurators or attornies in their name, to prosecute, pursue, and defend, in all courts and places, before whatsoever judge or judges competent, all and sundry actions, causes, processes, and pleas, of what kind and nature soever the same be, and all and sundry other matters and things to do, in as full and ample form and manner as any others our subjects of our realm of Great

Great Britain, or any other society, corporation, or body-politic within the said realm, can do in any sort: And grants and allows, That the foresaid Society shall and may have a common seal; and that it shall be lawful for them and their successors, to change, break, alter, and make new the said seal at their pleasure. And we grant unto the foresaid Society, at their quarterly meetings in all time coming, and at no other meetings, full power to make such rules and ordinances, and to alter the same, as they shall see most convenient and needful for the better government of the said Society, and management of the affairs thereof, and the more effectual promoting of the foresaid design; and to give such instructions, directions, orders, and encouragements, to those they employ, as they shall judge needful and reasonable; and we ordain the same to be observed by all concerned, under the penalties therein imposed and enacted; providing always the said rules, ordinances, instructions, and directions, be agreeable and nowise contrary to the laws and constitutions of Scotland in church and state presently in force. And we judging it of great import toward the right carrying on of this so Christian and religious a work, that such as shall be employed upon this fund, as teachers in any capacity, be men of piety, loyalty, prudence, gravity, competent knowledge and literature, and other Christian and necessary qualifications suited to their respective stations, do therefore peremptorily require and injoin the several presbyteries within whose bounds such persons have for the most part had their ordinary residence, and other superior judicatories of the church of Scotland, to make exact inquiry into their manner of life and conversation; and strictly to try and examine their other qualifications above expressed, as the foresaid laws and constitutions of Scotland do prescribe, before they be entered to such a work: and we will and com-

D

mand,

mand, that none be employed in these capacities by this Society, upon the fund above mentioned, but such who being so tried and examined, shall be certified and attested to them by the foresaid church-judicatures. And further, we grant power to the said Society, That upon the death of any of their number, or of their president, treasurer, secretary, or other officers or servants; or upon their malversing, or not attending in their respective stations, and their removal upon these, or any other just and necessary accounts; in either of these cases, the general meeting may chuse others to succeed, and also impose and exact fines, not exceeding ten pounds Sterling, for malversation, besides damages to the Society and others concerned, and ten shillings Sterling for each absence from their stations, without a relevant excuse, of which the said Society are to be judges. And we ordain and appoint, That the books of the said Society be patent and open; that all and every one of the subscribers, their heirs and successors, may have access to see what sums of money are received by the Society from time to time, and how the same have been laid out, by virtue of these presents, or any authority hereby given, and to understand the management and disposition of the revenues of the said Society, and be satisfied with the same; and in case of misapplication, any of the subscribers, or their aforesaid, are hereby allowed and impowered to pursue and prosecute those guilty of the same, before any judge or judges competent. It is always hereby provided and declared, That it shall not be lawful to the said Society or managers to diminish the capital stock that is or shall be subscribed for or mortgaged; but only to apply the rents, annualrents, profits, and emoluments arising from the same; without prejudice always to them, to uplift and employ the sums to be raised from the subscribers as shall be found requisite. And we do hereby will,

will, command, and require all magistrates, judges, and officers of the law within our dominions, and others our good subjects in their respective stations, to give all proper and needful assistance and encouragement to the said Society, and those employed and intrusted by them in all matters and causes tending to the furtherance of this pious design ; and that at all times, and upon all occasions when required thereto, as they will be answerable to us. And, lastly, we declare and ordain, That these our letters-patent and charter, or any authentic extract thereof, shall be good, firm, valid, and effectual in law, according to our royal intentions herein expressed, to all intents and purposes ; and empower the Lord President of the Session in Scotland to cause timeous advertisement to be given to the members of the said Society to convene the first Thursday of January, March, June, or November, that shall be thirty days after the date hereof, at Edinburgh, in the said town's hall, or where he shall think most convenient in that city, at three of the clock in the afternoon. And the said Society are hereby empowered to cause public notifications to be made of this charter, and the powers hereby granted, with what they do upon the same from time to time, in such manner as they shall think most conducive to the furtherance of the said design. In testimony whereof, we have ordained our seal, appointed by the treaty of union to be kept and used in place of the Great Seal of Scotland, to be hereto appended, at our court of St James's, the twenty fifth day of May 1709 years, and of our reign the eighth year.

SECOND PATENT.

GEORGE, by the grace of God, King of Great Britain, France, and Ireland, Defender of the faith. Forasmuch as we, taking into our royal consideration, that her late Majesty Queen Anne, of blessed memory, did, upon the narrative of the charitable inclinations of many of her subjects, for raising a voluntary contribution towards the further promoting Christian knowledge, and the increase of piety and virtue in Scotland, by her letters-patent, bearing date at St James's, the 25th day of May 1709, constitute, appoint, ordain, and declare the said contributors to be a legal society and corporation, by the name of, *The Society in Scotland for propagating Christian knowledge*; with power to them to receive subscriptions; to erect and maintain schools; to teach to read, especially the Holy Scriptures; as also, to teach Writing, Arithmetic, and such like degrees of knowledge as might be competent; as in the said letters-patent, containing divers other clauses, at more length is set forth: And we taking likewise into consideration the petition of the said Society for propagating Christian knowledge, in their anniversary general court held at Edinburgh, upon Thursday the 7th of January last, setting forth the said letters-patent; and that it is found by experience, that the breeding up of young people to handy labour, trades, and manufactures, together with learning to read and write, will be of great benefit, not only to these young people, but likewise to the nation in general, and better answer the inclinations of the contributors for promoting piety and virtue; that the foresaid Society are, by their said original patent, declared able and capable, in law, to purchase and enjoy lands, tenements,

ments, rents, and other privileges and jurisdictions, in fee and perpetuity, not exceeding the yearly value of L. 2000 Sterling; but it may be doubted, whether, by the said patent, they have power to sell and dispose of lands once purchased: the said Society therefore humbly prayed we would be pleased, not only to ratify and perpetually confirm the foresaid letters-patent, for the ends therein mentioned, but also further to impower and authorise the said Society, by all lawful means, and according to rules by them to be established in that behalf, over and above the purposes of their original patent, to cause such of the children as they shall think fit to be instructed and bred up to husbandry and housewifery, or in trades and manufactures, or in such like manual occupations as the Society shall think proper; and that in such places, and in such manner, as the Society, or their directors, shall think the most practicable and expedient: And further, to impower the said Society to sell and dispose of such lands, tenements, rents, privileges, and jurisdictions, as they already have, or shall hereafter purchase, so often as they shall judge the same expedient, and for the interest of the Society: Therefore we, from an earnest desire for promoting the good of our subjects in all parts of our dominions, ordain letters patent to be made and passed under the seal appointed by the treaty of Union to be kept and made use of in Scotland in place of the Great Seal of Scotland, containing our ratification and perpetual confirmation of the foresaid letters-patent, for the ends and purposes therein mentioned; and also our full power and authority to the said Society, by all lawful means, and according to rules by them to be established in that behalf, over and above the purposes of their original patent, to cause such of the children as they shall think fit to be instructed and bred up to husbandry and housewifery, or in trades and manufactures,

or

or in such like manual occupations as the Society shall think proper ; and that in such places, and in such manner, as the Society, or their directors for the time being, shall think the most practicable and expedient ; and containing likewise our full powers to the said Society to sell and dispose of such lands, tenements, rents, privileges, and jurisdictions, as they already have, or shall hereafter purchase, as often as they shall judge the same expedient, and for the interest of the Society ; provided always, that such sale, or disposal of the foresaid lands, tenements, and others, shall have the consent and approbation of our trusty and well beloved the Lords Justice-General, President of the court of Session, Chief Baron of the court of Exchequer, Justice-Clerk, our Advocate and Solicitor for the time being, or any three of them, &c. In testimony whereof, we have ordained our seal appointed by the treaty of Union to be kept and used in place of the Great Seal of Scotland, to be hereto appended, at our court at Kensington, the 6th day of June 1738, and of our reign the 11th year.

NAMES

NAMES of the persons appointed to receive BENEFACTIONS in Lon- don and Edinburgh, for the use of this SOCIETY.

In LONDON, { John M'Intosh, junior,
 { Esq; Merchant.

In EDINBURGH, { John Davidson, Esq;
 { Writer to the Signet.

FORM of a BEQUEST or LEGACY.

Item, I give and bequeath the sum of
to the Society in Scotland for propaga-
ting Christian Knowledge, to be applied
[*either to the purposes of the first or second*
patent, as the donor pleases.]——*See both pa-*
tents, p. 20. & 28. preceding.

LISTS of the President, Directors, Offi-
cers, and Servants of the Society, for
the year 1769.

PRESIDENT of the General Court.
The Rt Hon. Thomas Earl of Kinnoull.

The

The Committee of DIRECTORS, arranged according to the order of their admission.

James Smollet, Esq; of Bonhill, his Majesty's Sheriff-depute for the county of Dunbarton, and one of the Commissaries of Edinburgh, President.

Dr Alexander Webster, one of the Ministers of Edinburgh.

Mr William Dickson Dyer in Edinburgh.

Mr Robert Scott-Moncrieff, Merchant in Edinburgh.

Joseph Williamson, Esq; Advocate.

Mr John Caw Depute-Secretary to the Board of Excise.

Dr John Erskine, one of the Ministers of Edinburgh.

Mr James Robertson, Professor of Oriental Languages in the University of Edinburgh.

Mr Archibald Wallace, Merchant in Edinburgh.

Mr John Walker Merchant there.

Mr William Galloway Merchant there.

Mr John Forrest junior, Merchant there.

Mr Robert Walker, one of the Ministers of Edinburgh.

Mr Anthony Ferguson, Merchant in Edinburgh.

Mr Alexander Stevenson, one of the Depute-Clerks of Session.

The OFFICERS and SERVANTS of the Society.

Alexander Tait, Esq; one of the Principal Clerks of Session, Secretary.

John Forrest, Esq; Merchant in Edinburgh, and Deputy-Governor of the Bank of Scotland, Comptroller.

Robert Chalmers, Esq; Accomptant.

John Davidson, Esq; Writer to the Signet, Treasurer.

Mr James Forrest, Writer in Edinburgh, Clerk.

Mr David Russell, Accomptant in Edinburgh, Bookholder.

Mr James Brown, Bookseller.

Alexander Coutts, Officer.

F I N I S.

